

A
L E T T E R
TO A
Non-conformist Minister
OF THE
K I R K,

SHEVING
The NULLITY of the
PRESBYTERIAN *Mission*
or *Authority to Preach the Gospel.*

L O N D O N,
Printed for B. Tooke, at the Ship in
St. Pauls Churchyard, 1677.

LETTER

TO

THE

OF THE

KIRK

SHEAVING

The Nullity of the

Presbyterian Mission

or Answering to Preach the Gospel.

LONDON

Printed for R. Tuck at the Ship in
St. Pauls Churchyard, 1677.

TO THE
Reader.

READER,

I *T is not now the
Order or Cha-
racter of our
CLERGY, nor their
power of Binding and
Absolving Sinners,
which the PEOPLE
have any great re-
gard for, but onely*

A 3 our

To the Reader.

our Lungs and faculties of PREACHING: hence it comes to pass, that by this curiosity after Preaching, the People are betray'd to the cozenage of every new Light and Impostor in Religion, who is commonly a zealous and eloquent Preacher, and so profound a Dissembler, that we are not otherwise

To the Reader.

*wise able to detect
him, but by enquiring
into his Mission.*

A 4

A

To the Hon. Secy of the Navy
Dept of the Navy
Washington D.C.
Dear Sir:

A. A.

(1)

A
LETTER

TO A

Non-conformist Minister

OF THE

KIRK,

Shewing the NULLITY
of the *Presbyterian Mission*
and *Authority* to PREACH
the G O S P E L.

SIR,

I Should be very
much oblig'd to
receive a Satisfa-

A 5 ction

(2)

tion from you, w^{ch}
I could never give
my self concerning
the Validity of your
Presbyterian *Missi-*
on: I conceive it to
be the most material
thing in difference
between us; and that
it ought to be consi-
dered in the first
place, there being no
Imposture like that
of assuming to be
Preachers

(3)

Preachers of the Gospel without lawful *Authority*. I shall here trouble you with the Reasons of my dissatisfaction in this matter.

First then I must crave your pardon to look backward as far as your first Re-forming *Ancestors*, (from whom *Presbytery* does more immediately

(4)

mediately derive it
self) Mr. *Calvin* in
Geneva, Mr. *Knox*
in *Scotland*, &c. And
then permit me to
ask a certain Que-
stion, which hither-
to none of you
would do us the
kindness to resolve,
Who sent Them to
reform the Church,
or (as you phrase
it) to Preach the
Gospel?

(5)

Gospel? and *How*
should they Preach
except they were
sent? Rom. 10. 15.
which words of St.
Paul seem to be a
question, but are in-
deed a full and pe-
remptory Affirmati-
on, That no Abili-
ties of popular Elo-
quence can qualifie
any persons for Prea-
chers of the Gospel,
without

(6)

without external and
lawful *Mission*.

This then I shall
lay down as a Foun-
dation to what I
have to say, That
lawful *Mission* is es-
sential to a Preacher
of the Gospel. And
if so, I shall endea-
vour to make evi-
dent, That all your
Predecessors of the
Kirk (how able so-
ever

(7)

ever as to other qualifications) wanted this *essential* ; and consequently your self who derive a Succession from them.

Grant me (Sir) a little of your patience , and consider, There are onely these Five imaginable AUTHORITIES from whence they could pretend to have

(8)

have received it.
1. The Spirit of
God: 2ly, Them-
selves or their own
internal Spirit. 3ly,
Or the People. 4ly,
Christ and his Apo-
stles. 5ly, Or the
Church of *Rome*.
Other *Authority* or
Mission (as namely,
That of the *Greek*
Church) you will not
pretend to.

First,

(9)

First, From the Spirit of God. This you know to be the matter in question, and the eternal Controversie, and the Allegation of all *Fanaticks*; it will be therefore a reasonable demand, By what Evidences did it appeare to the World? And how shall the Contemners of
of

of your Gospel be
left unexcusable, but
by evidence of their
Authority who are
sent to reveal it? In
the Affairs of this
World, *Ambassa-*
dors you know, must
not want their Cre-
dentials; how much
less the *Ambassadors*
of *Religion*? Doubt-
less that of your An-
cestors must needs
have

have been an Embassie extraordinary, being to Reform the World, overrun (in their sense) with Idolatry and Superstition.

To this you answer, That the powerful gifts and sanctity of those persons were sufficient Evidences of their being Inspir'd by the Spirit

Spirit of God; and
 that the Conversion
 of many Thousands
 from Superstition to
 Godliness was an un-
 doubted *Seal* to their
 Ministry. This is the
 Answer of all Dis-
 senters and Parties of
 what Name soever,
Anabaptists, Bebe-
mists, &c. That they
 easily converted ma-
 ny Thousands no
 body

body denies ; but whether from Superstition to Godliness, or onely to pride, censoriousness, and contempt of all Authority, is the great *Controversie*. Nay, was it never made a Note, of a man converted, (as the excellent *Friendly Debate* observes) That though he have a great

great many Faults,
 yet he is wrought to
 an Antipathy to
 Bishops, Common
 Prayer and Surplice?
 And as to your self,
 I might appeal to
 your Conscience,
 whether you esteem
 any man a right
Convert, that is a
 FRIEND to these
 Things. As to those
 powerful Gifts you
 speak

speak of, you do not
 mean any thing that
 is miraculous, or
 that other Sects will
 not as soon pretend
 to: And truly as
 for the Sanctity of
 your whole Party,
 observable is the
 Confession of Mr.
Calvin himself, in
 his *Comment* on the
 Thirty fourth Verse
 of the Eleventh
 Chapter

Chapter of *Daniel*;
 and I promise you
 not to injure him in
 the Quotation, *Sed*
in illorum exiguo nu-
mero qui sese ab Ido-
latriis Papatus sub-
duxerunt, major pars
plena est perfidia &
dolis: præclarum qui-
dem zelum simulant;
sed si intus excutias,
reperies plenos esse
fraudibus. Of that
 small

small number of persons (*saiſt he*) who profeſs the pure *Gofpel*, the greater part is full of perfidiouſneſs and deceit; they pretend an excellent *Zeal*, but if you inſpect them narrowly, you ſhall finde them abounding wth *Frauds*.

Secondly, *The* *ſelves*, or their own
 B *internal*

internal *Spirit*. It is absurd; for so all men may become Preachers of the *Gospel*, that will assume the confidence.

Thirdly, the *People*. Let us allow this Authority for good: and then, I pray, will not Socinians, Anabaptists, Behe-
mists, Fifth Monar-
chy-men (and who
not)

not) enter in at this Door, and plead their Call by the *People* to Reform the *Presbyterians* ? be pleas'd to tell us what *People* do you mean ? If those of your own Opinion, they will not in some places amount to a Fourth or Fifth part of the *People*, and must all the rest

be debar'd from Electing their owne *Preachers*? besides, you know, it is not the *Peoples* Election alone that can Constitute a *Preacher* of the *Gospel*; it is the *Mission* and *Ordination* of your *Predecessors*, that I am now enquiring after. You cannot be ignorant concerning the

(29)

the popular Election
of Ministers , that it
had been difus'd ma-
ny *Centuries* before
Calvin ; for the Tu-
mults, Factions, and
Confusions that at-
tended it : the un-
stable *People* seldom
or never agreeing a-
bout the *Persons* to
be Elected ; and I am
sure there is no Pre-
cept of Scripture In-

B 3 vests

vests them with any such power.

Fourthly , Or will you derive your Ministry from *Christ* and his *Apostles* ? But all Dissenters proclaim their Extraction from the same *Original*: which of them shall we believe ? From Christ and his Apostles ! Give me leave to ask

(31)

ask whether *im-*
mediately or *medi-*
ately ? *Immediately*
you will not say ; if
mediately, I pray in-
form us by whom ?
Or from whose
hands did your *Pu-*
ritan * *Ancestors* re-
ceive their *Mission*
and *Ordination* ?

Well, Fifthly,
Some body must
send them to *Preach*

B 4 the

the Gospel: Was it
 the CHURCH of
 Rome? Yes, I have
 heard you say; and
 is not this to con-
 fess your selves the
Emissaries of Anti-
christ, that *Man of*
Sin, the *Whore of*
Babylon? *Quid Chri-*
sto cum Belial? But
 the unhappiness of it
 is, that this *Mission*
 from *Rome*, or *Ra-*
mane

mane Bishops, will as
soon Warrant the
Sermons of a *Popish*
Fryar, as those of
your Predecessors.
And as to your pre-
tended *Ordination*
from *Rome*, there is
one Difficulty in it,
that I confess I can-
not resolve; Was it
not *Episcopal Ordi-*
nation, if any, they
received from that
B 5 Church?

(34)

Church? And was
such *Ordination* good
and valid, yea or
no? If good, where-
fore will you needs
abolish it, as repug-
nant to the Word
of God? If not,
what will become of
your *Orders*? And
further, I would
gladly understand;
are any persons sent
to go and preach
the

the *Gospel* after their own sense? If so, then he that hath received *Mission* from your *Kirk*, may when he list become an *Independant* or *Anabaptist Preacher*, and justifie his new *Doctrine*. by your *Commission*.

As for *Calvin*; *Beza*, who wrote his *Life*, informs us, that
he

(36)

he was never Initia-
ted into any *Orders*
of the R O M A N E

In vita Church; *Nul-*
Calvini. *lis erat Ponti-*

ficiis ordinibus ini-
tiatus; are *Beza's*
words, who being
his great Acquaint-
ance and Successor
at *Geneva*, could not
but know it very
well. I was of opi-
nion, that your
Founder

Founder *Calvin* had
 been in some *Orders*,
 until your own *Be-*
za inform'd me to
 the contrary. *Far-*
rellus also and *Viret*
 his fellow Preachers
 in *Geneva*, you will
 find in the same *quer-*
po, without Orders:
 as for *John Knox*, he
 was (saith Mr. *Clark*
 a Presbyterian Mini-
 ster, who writes his
 life)

life) put into orders very young ; that is, when he was professedly of the ROMAN Catholique Religion, he was made Deacon or Priest of that Church, by Episcopal Ordination: but all this while we are to seek for their Presbyterian Mission: did *John Knox* receive any Authority to ordain.

dain other Presbyterians? could he confer a power on others, which he had not received, of ordaining Ministers? to say there was necessity for it, is an answer that will excuse also other dissenters, pleading the same necessity of their *Ministry*; of all which, our Church is so sensible,

sible, that she will admit none of your Brethren to her Ecclesiastical Functions without *Reordination*. *Presbyteri & Diaconi præter Episcopum nihil agere pertinent*, Saith the Fortieth Canon of the Apostles; a Canon which, if it were not Apostolical, you cannot deny
to

(41)

be very ancient : and
do not *Epiphanius*
and Saint *Austin* re-
count it among the
Heresies of *Aerius*,
that he affirmed ,
Bishop and Presby-
ter were the same
thing ? *Aerius cum*
esset Bresbyter (saith
Saint *Austin*) *doluisse*
fertur, quod Episcopus
non potuit Hares. 53.
ordinari, &c. Aerius
being

(42)

being a Presbyter, resented his disappointment of a Bishoprick; and to satisfy his humour of revenge, would needs assert, that they are the same office. Thus for ought I can see, your Presbyterian Ancestors had no Mission at all, or no more then other Dissenters, who all derive

derive themselves
from Christ and his
Apostles, from the
Spirit of God, &c.
Sleidan a Protestant
Historian reports in
his Commentaries,
that *Luther*, hearing
of the multitudes as-
sembled, by *Thomas*
Muncer the famous
Prophet of the
Anabaptists, wrote
an Epistle to the Ma-
gistrates

(44)

gistrates of *Mulhusen*
a City in *Germany*,
where the said *Mun-*
cer remained, ad-
vising them to re-
quire of him, who
sent him to Preach
the Gospel? and if
he answered God,
that he evidence it
by some sign or ex-
traordinary token;
otherwise that he be
rejected, *hoc enim*
proprium

(45)

*proprium & famili-
are est Deo (said
Luther) ut quoties
consuetam & ordina-
riam viam velit im-
mutari, tum volun-
tatem suam aliquo
signo declaret.*

The same quære,
Sir, you may at your
leisure do us the fa-
vour to resolve in re-
ference to your *self.*

You cannot alas!
plead

plead any necessity
 to Reform *Episco-*
pacy, but all the
 other *Sects* will plead
 the same to Reform
 you. Nor will it re-
 lieve you to say, that
 by this Argument
 the *Jewish* Church
 rejected Christ and
 his Apostles: The
 case not being the
 same betwixt Christ
 and the *Jewish*
Church,

Church, and between
 us and you. To sa-
 tisfie the *Jews* and
 their question, *By*
what authority doest
thou these things?
 Our blessed Saviour
 appeals to the Mi-
 racles which he
 wrought, *If you be-*
lieve not me, believe
the works which I
do. Nor will it avail
 you to return the
 question

question upon our
 selves, who sent us to
 Reform the Church
 of *Rome*? This tru-
 ly is no answer, but
 a desiring us to an-
 swer for you. Be
 plkas'd to know then
 that the Church of
England was never
 of your froward and
 uncharitable humor
 in relation to that
 Church, to Reform
 our

our selves (saith Mr. *Hooker*) is not to sever from the *Church* we were of before, *Eccles. Pol. Lib. 3. Sect. 1.* We are very sensible of their Errors, and yet we confess with *St. Austin*, there is no just necessity to divide the Unity of the *Catholick Church*; because Separations
C in

in the Church tend to no other end, but to discredit the *Christian Religion*, and render it less considerable, if not contemptible to its Adversaries, *Turks* and *Infidels* : He that will admit no *Church* (saith Primate *Bramhall*) but that which is spotless, with *Acessus*, must provide
a Ladder

a Ladder for himself
to climb alone to
Heaven.

But as to your
Party (Sir) I pray
who gave them any
Authority to *Preach*
their *Reformation* to
these *Kingdomes* ?
Give me leave to
observe to you this
passage in the *Raco-*
vian Catechism; there
I remember the que-
C 2 stion

tion is put, *Num ii*
qui docent in ecclesia
(Sociniana) ut sin-
gulari aliqua ratione
mittantur opus ha-
bent? Whether the
Preachers of Socini-
an Doctrine, have
need of any extraor-
dinary mission? The
Answer is, Nullo mo-
do, quia nullam no-
vam, nec inauditam
afferunt doctrinam,
&c.

&c. That is not at all, because *Socinians* preach no new nor strange Doctrine, but that onely which is Primitive and declared in the Holy Scriptures. The same is affirmed by Mr. *Calvin* concerning his own Reformation in the *Preface* to his *Institutions*, which the *Lutherans*

C 3 (you

(54)

(you know) will by
no means admit for
truth: See *Conradus
Schluselburg de Theo-
logia Calvinistarum*.
Indeed it had been
somewhat, if it were
not the *matter* in
question; or if *Soci-
nians, Behemists*, and
all the *Sects* that ever
molested the *Church*,
did not urge as
much for themselves,
boasting

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boasting of *Gospel*
truth. To say that
your *Party* agree
with us in all the
Vital Articles of *Re-*
ligion, is to say what
perhaps few of you
believe; for I doubt
not (if opportunity
serv'd) every *Sect* of
you would advance
its respective *Reli-*
gion, as if that onely
were *Gospel*, and all

B 4 other

(56)

other but *Lyes* and
Superstition: Or if
you do believe it,
the more is your un-
happiness to molest
the Church about
opinions, which you
do not esteem of any
vital importance.

I wish I could ob-
lige you to consider,
whether you ought
to take upon you to
Reform, that is, sup-
press the

the universal *order* of
 Christs Church by
Bishops &c. Banish
 all ancient Liturgies;
 the use of the Creed,
 the Lords prayer, and
 ten Commandments
 out of your publique
 Devotions; all An-
 niversary Solemnities
 of Christs Nati-
 vity, Resurrection;
 &c. all Reverence
 or Kneeling at the
 holy

holy Sacraments of
 Christs Body and
 Blood; revile the
 Church (whereof I
 cannot say, you but
 your *Ancestors*, were
 made Members by
 Baptism) with the
 Names of Superstiti-
 on and Idolatry.
 Preach your despe-
 rate Doctrine of ab-
 solute Reprobation,
 and the impossibility
 of

of keeping Gods
 Commandments; in-
 troduce your own
 extemporary inven-
 tions instead of *Li-
 turgy*: Levy Warr
 against your Sove-
 reign; and all this
 without any *Autho-
 rity*!

For all these
 strange things I
 should think, Sir,
 your Ancestors had
 but

but need of some extraordinary Mission.

But perhaps you will Answer and tell us, That there have been extraordinary Prophets sent into the World without Miracles, as *John the Baptist* : And 2ly, That *Miracles* are no certain Signs of true Prophets.

As for *John the Baptist*

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Baptist, you may remember the words of the Angel, *Luke* 2. 15. he was filled with the Holy Ghost from his Mothers Womb; he shall go before in the Spirit and power of *Elias* (a Character to w^{ch} your Brethren will not pretend) he was a person prophesied of many Ages before his

his Birth, *Isa.* 40. 3.
 The Voice of one
 crying in the Wil-
 derness, make strait
 the way of the Lord,
 &c.

2^{ly}, That *Mira-
 cles* are no certain E-
 vidences of true Pro-
 phets; *because there
 shall arise false Christs
 and false Prophets,
 which shall shew great
 Signs and Wonders,
 inso-*

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insomuch that if it
were possible, they
shall deceive the very
Elect: Wherefore if
they shall say unto you,
behold he is in the De-
sert, go not forth; be-
hold he is in the secret
Chambers, believe it
not, Math. 24. 24.
That false Prophets
can work any miracle
but *deceptio visus*, I
do not believe. The
mean-

(64)

meaning of our Sa-
viours words is this,
That if any other
Prophet after him
shall arise, assuming
to be that Christ or
Messias sent from
God, though he may
pretend to strange
things, believe him
not, go not forth af-
ter him. If new Pro-
phets, Sir, though
they come with a
shew.

shew of miracles, are to be suspected; shall we presently receive all the Preachers of new Lights, that have not so much as the pretence?

I find a late Writer asserting, That in holy Scripture, there be two marks by w^{ch} together, not asunder, a true Prophet or one newly sent from
from

from God is to be known : One is the doing of *miracles* ; The other is the not teaching any *moral* Doctrine adverse to that which hath been already preach'd of old : Afunder (he saith) neither of these is sufficient: and for proof alledgeth two places of Scripture , *Dent. 13. 1, 2, 3.* compared with

(67)

with *Matth.* 24. 24.
Our blessed Saviour
and his Apostles ful-
filled both these
marks, First, in their
Miracles, *Acts* 2. 22.
Secondly, they
taught no Doctrine
of *Morality*, oppo-
site to that which
they found already
established. *Christ*
came not to destroy
the Law, but to fulfil
it,

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it, saying none other things, then what Moses and the Prophets did say should come to pass. But he Preached a Doctrine, which had all the obliging Characters of Vertue and Goodness, of Peace and Love; witness his excellent Sermon on the Mount; non vox hominem sonat.
There

There he presses the necessity of Moral Goodness, and keeping the Commandments of God ; otherwise methinks then *Calvin* hath done : I shall instance a remarkable passage in the Second Book of his Institutions, the seventh Chapter and fifth Section. *Quod autem impossibilem*

bilem legis observati-
 onem diximus, id est
 paucis verbis expli-
 candum simul & con-
 firmandum; Solet e-
 nim vulgo absurdissi-
 ma sententia videri,
 ut Hieronimus non
 dubitavit Anathema
 illi denunciare: at
 quid visum sit Fero-
 nimo, nihil moror:
 impossibile appello,
 quod nec fuit un-
 quam,

quam, & ne in posterum sit, Dei ordinatione & decreto impeditur. I shall now (saith he) explain and confirm what I have said of the impossibility to observe the Commandments: which commonly seems a very absurd assertion; insomuch that *Jerom* doubted not to denounce it accursed: but

but what seemed to
him I do not care, I
call that impossible
which never was, and
which God hath de-
creed that it never

His Command-ments are not shall be.
grievous, *Vertuous*

1 John 5. 3. *Doctrine!*

if the Command-
ments be impossible,
and that God hath
decreed them so, *ne-*
mo tenetur ad impossi-
bile,

bile. Alas ! we are of
 our selves too prone
 to take an allowance
 of Sin, without this
 License from Mr.
Calvin.

To be short, the
Church of God may
 and ought to reform
 themselves in case of
 error, or corruption
 of manners: But if
 we once admit others
 to do it, unauthoriz'd

D or

or unsent, we open a wide door to all Sects and Heresies; and another consequence is, we shall rest no where; but be tossed too and fro, (as *Saint Paul* speaks) and carryed about with every wind of Doctrine, with the various lights of all Pretenders : This, one would think, hath been

been apparent enough in the experience of our Age.

Not that we deny our need of amendment and Reformation in this World of imperfection; but we give heed to the admonition of our blessed Saviour, *John* 10. 1. Verily I say unto you, he that enters not by the
D 2 door

door into the Sheep-fold, but climbeth up some other way, the same is a Theif and a Robber: not entring in at the door, signifies entring without any Authority, either extraordinary, when the Doctrines are new and strange, or ordinary, when they are already known and confest.

For

(77)

For grant (saith
Bishop Sanderfon)
for the suppression of
Idolatry, in case the
Church will not do her
Office, that it is lawful
for any unauthoriz'd
Persons (such as
Knox, &c.) to take
upon them to reform
what they think a-
miss; there can be no
sufficient cause given,
why by the same rea-

D 3 son,

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son, and upon the same grounds, they may not take upon them to make Laws, raise Forces, administer Justice, execute Malefactors (Malignants) or do any other thing the Magistrate should do, in case the Magistrate slack to do his duty : which if it were once granted, (as granted it must be, in case your
Presby-

Presbyterian Reformation be justifiable)
every wiseman seeth
the end can be no other.
but vast Anarchy, and
confusion both in
Church and Common-
wealth: whereupon
must unavoidably fol-
low the speedy sub-
version both of Reli-
gion and State. Se-
cond Sermon ad Cle-
rum on Rom. 3. 8.

D 4 This

This is our present
 case; you a private
 Person, pretending to
 no extraordinary
 things, say all things
 are amiss; the Magi-
 strate (and he a Chri-
 stian too) is of opi-
 nion, yea, perswaded
 in his Conscience,
 that you do all things
 amiss; who shall be
 Judge? The *Scripture*.
 'tis a ridiculous
 answer.

(81)

answer. The Scripture is a Law ; and no Law can ever pronounce either for one or t' other, but in the mouth of some *Judg.*

From all these premises I perswade myself, your *Ancestors* were no Prophets sent from God, but intruded themselves into the *Divine Function* : and (as the Prophet

phet speaks) they followed their own Spirits, and prophecy'd out of their own hearts. To add one word more, consider all the Prophets mentioned in Holy Scripture, *Samuel, Elias, Isaiab, Jeremy, Hosea, &c.* At the beginning of their Prophecies, that the World might understand their Di-

(83)

Divine *Mission*, they usually declare how and in what manner they received it, *Isa.* 6. the first and second Chap. of *Jer.* So as their Authority was confessed, when the matter of their Prophecies was little regarded. Some of them were qualified extraordinarily with the power of Miracles;
pro-

(84)

propheſie of future events, &c. others had the ordinary Li- cenſe from the Schools of the Prophets.

In the New Teſta- ment, our bleſſed Sa- viour and his Apo- ſtles, beſide the inter- nal excellency of their Doctrine, gave the World ſufficient external evidence that
that

(85)

that they were persons sent from God; and whereas you say, that you Preach no other Doctrine then that of Christ and his Apostles, it is the answer of *Socinians*, *Anabaptists*, &c. and will serve every mans turn as well as yours. But in the last place, cannot you justifie your selves by the
Sobriety

Sobriety and vertue
 of your Lives? By
 the Loyalty of your
 Actions? It is a great
 controversie, and I
 shall not take upon
 me to pronounce my
 own sence of it; but
 you have heard of
 King *James* his opi-
 nion in the matter,
Ego a Puritanis non

In præfacione *solum a na-*
Monitoria. *tivitate con-*
tinuo

tinuo vexatus fui, verum etiam in ipso matris utero propemodum extinctus, antequam in Lucem editus fui.

I have been disquieted (saith he) by the Puritans from my Mothers Womb, &c. And his Son the blessed King Charles the First, from a certain intimate acquaintance with

with your Party,
 writes thus to our
 present Sovereign
 King *Charles* the Se-
 cond; *If ever you*
stand in need of them,
or must stand to their
courtesie, you are un-
done; you may never
expect less of Loyalty,
Justice, or Humani-
ty, then from those
who engage into Re-
ligious Rebellion;
under

(89)

under the colours of
piety, ambitious poli-
cies march, not only
with greatest security,
but applause, as to the
Populacy; you may
hear from them Ja-
cobs voice, but you
shall feel they have
Esau's hands. ΕΙΧΩΝ Εα.

σΙΛΙΝ. Chap. 27.

Thus I have given
you the reasons of
my dissatisfaction,
concer-

cerning the validity
of your *Presbyterian
Mission*; and I must
confess that I have
here expressed only
some wishes, not any
hopes of convincing
you; all my expecta-
tion is, that perhaps
some unprejudic'd
persons will believe,
that your *Presbyter-
ian K I R K* hath no
advantage, in point
of

of a solid Foundation, over *Independents, Anabaptists, &c.* If instead of a pertinent answer to all this discourse, you shall please to pass your censure on the Author, and say that he is some *Papist*; I must reply to you in the words of the excellent Bishop *Sanderson* concerning the

the Puritan Preachers.

Some of them, especially such as betake themselves to preaching betimes, and have not the leisure and opportunity to look much into controversies, understand very little of the true state of the question betwixt the Church of Rome and us; and yet

yet to shew their
 Zeal against Popery,
 are forward enough
 to be meddling with it
 in the Pulpit; but
 with so much weakness
 and impertinency, that
 they leave the questi-
 on worse then they
 found it; and the bear-
 er, if he brought any
 doubts with him, to go
 from Sermon more
 dissatisfi'd then he
 came.

(94)

*came. Preface to 14.
Sermons, Printed
Anno 1657. Sect. 18.*

Now, if you please,
let us confer a few
words about some o-
thers matters, first,
concerning that *prin-*
ciple of yours, that
nothing is to be done
about the *Worship*
and Service of God,
without expresse war-
rant or precept in the
holy

holy Scriptures: and
 I pray inform me
 where has our blessed
 Saviour or his Apo-
 stles enjoined a *Di-*
rectory for publick
 prayer? Hath the
 Spirit any need of a
Directory? what Di-
 vine warrant can you
 produce for your
 Singing to God in a
 set *Form*, & refusing
 to pray in a set *Form*?
 for

for speaking to him
your sudden and ex-
temporany thoughts,
but speaking to the
people with a studi-
ed and composed
Sermon? In which
of the Gospels are
to be found those
three significant Ce-
remonies required at
the taking your so-
lemn League & Co-
venant? First, that
we

we must be uncovered. Secondly, that we must stand up. Thirdly, with our right hand lift up bare? what express Scripture have you for your form of publick penance, called the stool of repentance? This principle of yours (as hath been already observed by the
 E Friendly

Friendly debate)
makes that unlawful
which the Scripture
allows; in which we
find many holy men
doing those things
(without any cen-
sure) in Gods wor-
ship, which he had no
where commended;
for instance, what
Commandment had
David for his De-
sign of building a
Temple?

Temple? Or *Solomon* for keeping a Feast of seven days for the Dedication of the Altar? For erecting an Altar to be ascended by steps? expressly forbidden in the 20. of *Exod.* verse 26. *Thou shalt not go up by steps unto mine Altar.* Or what warrant had *Hezekiah* for continuing

E 2 nuing

nuing the Feast of
unleavened bread se-
ven days longer then
the time appointed
by the Law? 2 *Chron.*

30. 23. If you say
that all these things
possibly were war-
ranted, though not
by *Scripture* ; but
now *Scripture* war-
rant is necessary, since
extraordinary inspi-
rations are ceas'd: I
pray

(101)

pray tell us what
Scripture have you
for this very asserti-
on, That extraordi-
nary inspirations are
ceas'd ? In a word,
This Principle of
yours, makes the wor-
ship of God impos-
sible : The time, the
place, the Vesture in
which it shall be per-
formed, being no
where appointed :

E 3 Do

Do not the *Quakers* retort it upon your selves? Demanding Scripture for standing in a Pulpit, for Preaching upon a Text, and that by an hour-glass, stinting the Spirit; for wearing a Cloak or Gown, &c.

Another thing I would intreat you to reflect upon, is the reason

reason of your displeasure at the temporal Revenues and encouragement of the Church of *England*; that which Dissenters (if I understand them aright) would be at, is this, that the *Clergy* be reduced to their primitive poverty and dependance on the *People* ; and methinks

E 4 *Judas*

*Judas hath very well
 expressed their sence,
 Jobn 12. 4. To what
 purpose, is all this
 waste of precious oint-
 ment on the feet of
 Christ? might it not
 have been sold for
 three hundred pence,
 and given to the poor?
 This he said, not that
 he cared for the poor,
 but because he had the
 bag, and was a Thief.
 They*

They do not consider, how many virtues there are requisite in a Church-man, which can have no place in the house of Scarcity; how little exemplary charity, temperance or humility can be expected from a narrow estate: that we cannot say, he is a temperat man, who is so, having

E 5 scarce-

scarcely wherewithal
to satisfie his thirst :
or an humble person,
whose fortune gives
him small temptation
to be proud. Are not
all Christians under
the same obligations
of humility and con-
tempt of Riches as
the Clergy ? Lay
not up for your selves
treasures upon Earth,
was said to all ; and
is

is it not true in experience, that the poverty of Priests must be attended with ignorance or very slender knowledg? The necessities of our blessed *Saviour* and his *Apostles* upon *Earth*, were supply'd by *Miracles*; and therefore their case and our's not the same.

Give me leave to
com-

(108)

commend to your
consideration, those
excellent words of
**King Charles the
First** ,

ΕΙΠΩΝ ΒΑΣΙΛΕΥΣ

*Chap. 14. The con-
clusion of the War,
makes it evident, that
the main Reformati-
on intended, was the
Robbing the Church
of its Lands, and the
abasing of Episcopacy
into Presbytery; but*

no.

*no necessity shall ever,
 I hope, drive me or
 mine to invade or sell
 the Priests Lands,
 which even Pharo-
 ah's Divinity abhor-
 red to do. If the po-
 verty of Scotland
 might, yet the plenty
 of England cannot
 excuse the envy and
 rapine of the Church
 Lands. The next
 work will be Jerobo-
 am's*

am's Reformation ,
 Consecrating the
 meanest of the people
 to be Priests in Israel,
 to serve their Golden
 Calves , who have
 enriched themselves
 with the Churches
 Patrimony.

Again, be pleas'd
 to reflect on your
 displeasure at the
 Liturgy of the
 Church of *England*.
 Some

Some of you are for no Forms at all ; others are for Liturgy, but it must be reformed. In the History of *About the* the Reign of *Year 1585,* Queen, *Elizabeth,* this passage is observable: four *Classes* of Presbyterians, complained of the Liturgy to the Lord *Burleigh* then Secretary of State; his Lordship bad them go and make a better ; whereupon the first *Classis* went and fram'd a new one, somewhat near that of Gene-

va ;

va ; this the second
Classis dislikes, and al-
 ters in six hundred parti-
 culars; which alterati-
 on was excepted against
 by the third *Classis*; and
 what the third resolved
 upon, the fourth would
 not consent to : Thus
 your Party expect a sa-
 tisfaction about the wor-
 ship of God, which is
 impossible to be given
 you. As to your pray-
 ing by the Spirit, there
 is a certain doubt in it,
 which hi-
 therto none
 of

See the friend-
 ly debate.

of you would do us the
 favour to resolve : Ei-
 ther you mean praying
 by the Spirit of God,
 or by your own Spirits ;
 if you conceive the
 words and matter of
 your prayer by the di-
 ctate of the Holy Ghost,
 then are your prayers as
 much the word of God
 as any of *David's*
Psalms, or as any part
 of the Bible ; and, be-
 ing written from your
 mouths , may become
 Canonical Scripture. If
 by praying with the Spi-
 rit,

fit, you only mean that you are inspir'd with devout affections, then there is nothing in your prayers, but what others may pretend to, as well as your selves.

In brief, Since you do not pretend to entertain your people with immediate inspirations, you oblige them to a Service they know not what; to offer up prayers, whereof they know not a syllable, nor your self neither, before you begin: if you know
them

them before hand, either
 for matter or words, then
 they cannot be *extempo-*
re, as you would have
 the people believe; per-
 adventure the reason
 why the people fancy
 your prayers, is, their
 variety; they love not
 to go where they must
 be always entertain'd
 with the same expressi-
 ons; but if the sence of
 our own infirmities
 (which are always the
 same) cannot oblige us
 to pray, why should a
 set of new words do it?

Confi-

Consider those words
of the blessed Martyr
King Charles the First.

Some men are so
impatient, not to
use in all their devotions
their own invention and
gifts, that they wholly
cast away and contemn
the Lords Prayer. I ever
thought that the proud
Ostentation of mens own
Abilities for Invention,
and the vain affectation
of variety for expressi-
ons in publick prayer,
merits a greater brand of
Sin, then that which
they

they call coldness or barrenness; nor are men in those novelties, less subject to formal and superficial tempers (as to their hearts) then in the use of constant forms, where not the words, but mens hearts are to blame. I make no doubt but a man may be very formal in the most extemporary variety, and very fervently devout in the most wonted expressions: Nor is God more a God of variety, then of constancy; nor are constant forms of prayer,
more

(118)

more likely to flat and hin-
der the Spirit of prayer,
than unpremeditated and
confused variety, to di-
tract and lose it.

FINIS.

